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LUTHERAN MEN

Annual Boy Scout Sunday Observance, February 8, 1953

February
1953

BROTHERHOOD OF THE LUTHERAN CHURCH

Volume 34
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LUTHERAN MEN

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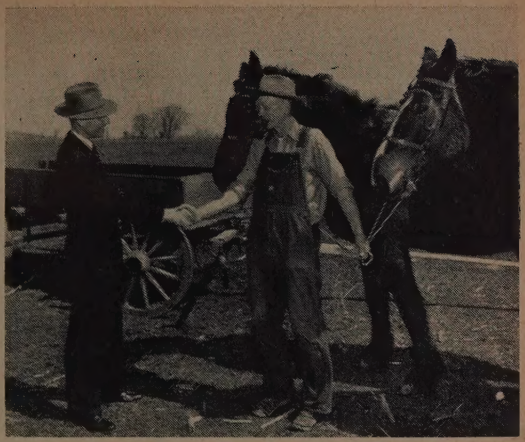
"All Things to All Men"

by R. H. GERBERDING

Home Missions Help People Where They Are.



Missionary H. E. Poff, New River Parish, Va., ministering in rural parish aided by Board of American Missions.

"WE WISH to express to the Board f American Missions our deep ap- reciation for the help and moral en- ouragement we have received. We re particularly grateful for the re- abilitation salary aid extended to us or the past four years. It has meant ew life and vigor for the congrega- on. We feel that we are now able fulfill our financial responsibilities the local needs and to the needs of e church at large. All this because ou were willing to 'prime the pump' nd help us in an hour of great need. nother congregation has been re- ored to its rightful place in our nited Lutheran Church in America! peaking for our people, we, the embers of the church council, affix ir signatures to this statement."

This letter addressed to the Board American Missions and signed individually by 12 members of the church council, was received in December, 1952, from a congregation that was becoming self-supporting after having received aid intermittently for 20 years. The four years referred to in the letter indicated the continuance of such aid in view of special problems that prevented self-support in 1948. It is typical of one feature of the work being done by the Board.

For many years the Board has voted approximately 15 per cent of its mission expenditures to what it calls "preserving the faith." That takes the form of helping existing congregations that, through varying circumstances, have declined in strength and need some kind of assistance to restore them to self-support and a rightful place in the body of the church at large. The spirit of mutual confidence indicated in this letter is shown by many others that have recently been

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Dr. R. H. Gerberding is executive secretary The Board of American Missions.

received in response to a special cost-of-living grant made late in 1952.

Such expressions as, "we will never forget that the whole church has invested in this work," "a gift that was made possible only by the Lord," "we know of the close budget of the boards of our church, which makes us more conscious of the real stewardship in the work of the Lord through his church," have come to our attention.

Others write:

"In this parish, suffering from years of neglect and the resultant discouragement, isolated geographically, one feels sometimes that the army of the church has perhaps turned off in another direction, leaving us all alone. The Board's check was tangible evidence that we are not alone, that someone recognizes the problem of the missionary pastor."

"It is encouraging to know that the Board, although it too feels the pinch of inflation, thinks first of its workers in the field, as well as of the new work that we all know must be begun."

Many others have also truly indicated that the Board of American Missions represents the church as a mother to young and weak congregations.

Needs of the Chuch

High among the needs of the church has been the conservation of congregations in changing city communities. For example, a church in Pittsburgh was greatly handicapped by the deterioration of its building. Under a new pastor, who changed the program of the church so as to serve more directly its immediate community, that church seemed to warrant help toward a new building. This the Board provided and since the completion of the new structure the church has been making rapid strides in all aspects of its God-given purposes.

Some of the Board's special attention is given to work in rural communities. At the present time it has two women workers assisting pastors in rehabilitating congregations in the country.

The greatest problem facing the church at large in America is the current mass movements of populations. A recent study has shown that 20.4 per cent of the Lutherans in the United States have changed their residence within a twelve-month period. While almost half of those changes indicate removals within the same city, 33.85 per cent of them were made to other cities within the same state and 19 per cent were movements across state lines.

The most notable growth in population is occurring on the Pacific coast, and of course California receives the greatest increase there. It is significant that 18 out of the 54 new fields entered by the Board of American Missions and six of the 41 congregations organized during 1952 were in the Pacific coast area.

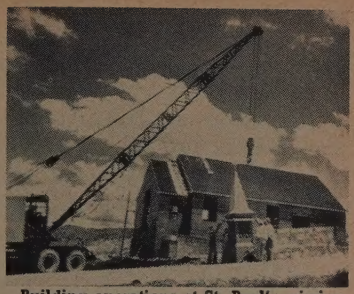
The church is trying to follow the movements of its people, but that is not the only purpose served by the establishment of new missions. The congregations thus organized reach

lmost as many non-Lutherans as hose of Lutheran background. Where he church goes into such areas it is isually cordially received by the com-nunities. For example, when the nission at Globe, Arizona, announced ts plan to build its church, the county tself furnished all the equipment and abor necessary to excavate the base-nent without charge to the congrega-ion.

The many areas where the govern-nent is erecting great plants for ex-erimentation with the new forces esulting from recent discoveries in tomic fission, are drawing new peo-le by the tens of thousands. For ex-mple, acre after acre in the Savan-ah River area where the hydrogen omb is being developed are filled vith trailer residences of new people. The whole church is interested in fol-owing these migrants. It is encour-ging to Lutherans to know that out f the twelve special Protestant hurch workers assigned to that area n 1952, seven are Lutherans. Of hese, three are provided by the Divi-ion of American Missions of the Na-ional Lutheran Council and four by he ULCA.

Similar activity is going on in the Paducah, Kentucky, area and plans re well under way for meeting the eeds in the Portsmouth, Ohio, area. maller areas of the sort such as Marietta, Georgia, and Las Vegas, Nevada, are also high on the priori-ies of the Board for home mission ctivities.

Of course the greatest bulk of home nission activity is still in the fringes



Building operations at St. Paul's mission, Globe, Arizona.

of the great cities. That is where the most of the people go as the figures cited above indicate. That accounts for the fact that of the 54 new fields entered and of the 41 new congregations organized in 1952 by the Board of American Missions, 25 and 33 have been in suburban areas.

The church really is going where the people are going. Not only is it sending missionaries and parish workers to bring the Gospel to transient people but it is helping to build attractive churches in which they may meet together for worship and which themselves are testimonies in the new communities to evangelical faith.

Board of Education Reports

The Board of Education has prepared reprints of its Seattle convention report, with an outline and a list of questions. These reprints are suitable for study purposes for local Brotherhoods. The Board is willing to send free of charge some four or five copies to a local Brotherhood for use by the program committee. Write to The Board of Education, 736 Jackson Place, Northwest, Washington 6, D. C.

Are You an Unreasonable Christian?

by MARGARET A. GARNER

I WANT PEACE! I hate war! I am a Christian! I love Jesus Christ!

These are the cries of many Christian Americans today. Have you, as a church member, ever uttered at least one of those phrases? Certainly you have.

What have these things cost you in the past year? How much time have you given to the cause of peace? How much energy have you spent working to eliminate the causes of war? What has being a Christian required of you in the past twelve months?

Add up the hours you have spent at church; the time you have given to preparing for and teaching your church school class; the time you have spent reading about crucial conditions in the world and possible solutions for them. Add up the money you have given to all worthy causes, including church giving.

I believe most American Christians can sit down and compile a commendable list of their service for Christ in one year. We are a generous, good-hearted people with a desire for peace and the coming of the Kingdom of God. And we are willing to pay for it to a reasonable extent.

Distribution of clothing at Arai-machi, Hamana-gun, Shizvoka-Pref., Japan.

Christians, however, must not be reasonable. Christianity demands of its truest followers that they be totally unreasonable. This is not a strange statement. It is a fact of Christianity.

It is not enough for Christians to give what is reasonable. Those who bear the name Christian must give and give time, thought, service and money to a completely *unreasonable* extent if the name we bear is to continue to speak to the non-Christians of the world.

I am a missionary living in Japan among people I love, a people with

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Margaret A. Garner is a missionary to Japan for the Evangelical and Reformed Church.

whom we were recently at war — hating, fighting, killing. I can speak for only one small section of the world. Multiply what I am going to say by all the other small or war-torn or under-developed countries and see what figures will show. Compare what you have given in a year with the needs of the world and then decide whether you as a Christian have been a reasonable one, or have you been that true lover of God, the completely unreasonable one?

Come now with me to a few experiences in Japan.

Education

Only weeks before the end of the war my city in Japan was bombed. Schools, homes, businesses were burned. Then came long, dark years in cold barracks buildings full of holes, no stoves, few window panes. Teachers and students were all bundled in long underwear, coats, layers of as many clothes as they could wear.

Many students had not enough warm clothes, had poor food, two or three hours to travel each way to school every day in overcrowded street cars and trains. Result? Tuberculosis. Pneumonia. Undernourishment. Death.

Then help began to come. One building was rebuilt. Then another. Stoves came. More clothing. More and better food. When the last of our students were moved into new buildings—gifts from unreasonable Christians in America — there were tears in the eyes of many as great, unutterable prayers of thanksgiving surged into our hearts at the living goodness of God. We turned with renewed faith in the power of God as we thought of the still great needs facing us: books, pianos, and facilities to help us to work with students in their free time. Communism, delinquency, lowered moral standards all enter where students are left without guidance in use of free time, where there are no facilities for developing wholesome activities.

Religion

Have you ever seen a minister cry at the sight of a new book? Have you ever seen a church die for lack of any help whatsoever, material or spiritual?

Have you ever asked a student, "What do your non-Christian friends have for a faith?" and have him lower his head and answer, in a low voice, "They have nothing."

Health

You notice a teacher absent from school. Why? He has tuberculosis and must rest for a year. What does he need? Support for himself and his family. The minister's son is absent from church. Why? Tuberculosis. He needs to go to a sanitarium so his family will not contract the disease. A student is absent. Why? Her two older sisters have died of TB and she has developed a fear she has it. What is needed? Banishment of fear.

The heart of the person who sees all these things day after day cries out to God continually for the power of his love to reach into the hearts of Christians. The prayer arises, humbly, strongly, chokingly, "O God, it

is not enough to love Thy Son, Jesus Christ, with reason. Give us an America that loves him blindly and with no cautious reason to hold us back from becoming fools for Christ's sake. Give us Christians who will give and give even beyond the power of giving for the love of Thy Son. Redeem Thy world, O God, through the Spirit of Love, which can give more than is required with no thought of reward!"

And now will you, a Christian, compare what you have given with the need that faces the world? Are you a reasonable Christian or an unreasonable one?

The Brotherhood President

by CHARLES S. WESSINGER

A Portrait

A NEAT, balding, and bespectacled man of middle age was talking rapidly to Aubrey Mauney. They were standing in the narthex of the Christian education building of Albemarle's First Lutheran Church. All around them milled the delegates to the state convention of the Lutheran Brotherhood, pushing their way forward to the registration desks. The little man of average height used his hands quietly to punctuate his remarks. He might have been mistaken for any one in the crowd of neat, balding, bespectacled men from North Carolina attending the convention. But he was a visitor to our state—a visitor from Maryland.

As the convention got under way, President Fred Smyre called Mr. Mauney to the front to introduce the president of the Brotherhood of The United Lutheran Church in America, one of our two honor guests at the convention (the other was banquet-speaker Everett Mitchell). And Aubrey called to the front "Cousin Merwyn," the neat little man in the conservative gray suit. (Some of us still haven't succeeded in figuring out the complicated kinship pattern.) The little man in gray from just below the Mason-Dixon line, was the newly elected president of the ULCA Brotherhood, the gift of Taneytown's Trinity Church to the church at large. If we North Carolinians were surprised at the unassuming appearance of the new president, we were also to be amazed at his apparent dedication to his new task, at the remarkable spirit

of humility with which he assumes his new office, and at his obvious understanding of the true character of the men's auxiliary of the church of which he is now the head.

In private life, Merwyn Fuss has been the same sort of combination furniture dealer and funeral director in Taneytown, Maryland, that many of our Carolina communities are familiar with. He followed in the footsteps of his father in his calling. But he's far more interested in the living than in the dead, and he's concerned lest church members become no more than fixtures in their congregations, additional pieces of furniture filling space in the house of God. He'd like to see every church member an active witness and worker for Christ and His Church.

Somebody suggested that he ought to change his middle initial from "C" to "E"—for Evangelism. He's proved himself an effective lay evangelist in his own congregation. He's demonstrated his enthusiasm for evangelism in others. He did it again at our convention.

In his address to our Brotherhood body, President Fuss challenged us to enlist more men in our churches and more churchmen in our Brotherhoods. His most devout hope and prayer for his tenure in office—it's simply that "the men of the church may be men led of the Lord to do His work on earth!" What more could any man ask?

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NLC News Photo

Partly Underground

Inside "Oker Bunker" in Barunschweig, Germany, refugee families cook "community-style" in a corner of the former air-raid shelter buried two-thirds underground. Odors of cooking, smells of unwashed bodies, damp masonry and other foul odors existing 24 hours a day in the bunker beggar verbal description. Two hundred refugee families, expelled from East Europe, have lived in this windowless building since 1946.

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Evangelism

IMPRESSED BY the zeal for evangelism prevalent in American churches, the Rev. Alfred Herrnbrodt, pastor of the Worms-Pfifflingen Church in Germany, departed from New York after a three-month visiting tour inn the United States, grateful for having had the opportunity to see "how he church here in America fights for each individual soul with the strength of faith and power of love," instead of being satisfied with having so and so many members in a congregation.

Message from Headquarters

by EARLE W. BADER

Am I a Good Steward?

THESE LINES are written on December 31 and remind me that we are on the threshold of a new year. At this time I usually ask myself the question, "Have I discharged my responsibilities as a Christian steward?" The answer calls for sober reflection and a frank acknowledgment of my failure to translate many good intentions into positive action. Most of us have been guilty of procrastination and of "lying down on the job" in the work of the Lord.

In these busy days, we rarely find time to come "apart" for a while, to "strike off" a trial balance of our moral, mental and physical assets and liabilities. Perhaps you too feel the need for meditating on the problem of making 1953 a more fruitful year of service for the Master.

God is calling to you and me through the Brotherhood to do what we can in this our day, to advance his kingdom and help to bring again "peace on earth, and good will to men." I believe a happy and blessed 1953 will come to each of us if we will in all sincerity and deep humility seek divine guidance in preparing ourselves for the unfinished tasks that lie ahead. Then when the call comes, let us respond as did the boy Samuel: "Lord, here am I."

My New Year's wish for you is that God will richly bless your labors and strengthen you in body, mind and spirit to do a better job in the months that lie ahead.

Pay Your 1953 Dues Now

The annual Brotherhood "roll call" is on in full swing and gaining momentum daily. Preliminary reports indicate we will establish a new all-time record and reach our goal of 1200 enrolled Brotherhoods during our "Loyalty Months" campaign.

At no time in the history of the Brotherhood have we received such wholehearted cooperation from our synodical and conference Brotherhood officers. It is most encouraging to know that the uniform joint dues plan now in operation in 25 synonds will simplify the handling of your 1953 synodical and ULCA Brotherhood membership dues.

May we urge you to return the statistical report together with your

dues payment and you will promptly receive a handsome 1953 seal to be affixed to your charter.

A number of our Brotherhoods have revised their dues statements upward, to correspond with the growth of their organizations. The payment of your 1953 dues now will enable your Brotherhood to go "Forward with Christ" and help to build a bigger and better Brotherhood to serve the "church of tomorrow."

The Brotherhood and Lent

Ash Wednesday falls on February 18 this year. The church-wide emphasis on evangelism will give added support in promoting the Brotherhood's spiritual objectives: (1) Win the Unsaved for Christ; (2) Bring Back the Lapsed Member; (3) Increase the Attendance of Men at the Church Service. All three should be pressed home in these pre-Lenten days.

Perhaps no other suggestion of the Brotherhood has received a better response from the church than the plan of having the local Brotherhood conduct a personal visitation to bring in the lapsed members and to win the unchurched during the season immediately preceding Lent. It has been my observation that such a visitation, if entered into with consecration and vigor will stimulate the spiritual life of the congregation and community, and increase the attendance at the mid-week Lenten services and the Lord's Supper during the Easter season.

Brotherhood in Action

by CHARLES F. BROBST

Lutherans Believe

THE SEPARATION of Church and State has become one of the fundamental principles of government in the United States. By many it is considered to be the best contribution to civilization the people of the United States have made.

In the early years of the Christian Church, both from principle and necessity, the Church and State were entirely separate. The government was hostile to the Christians for a period of 300 years.

Early in the 4th Century Constantine's conversion set in motion the long tragedy of the State-Church situation. The Roman Empire officially became Christian, and the Church became the religious department of the State. For twelve centuries the union of the Church and State was considered the normal relationship.

Religious liberty was denied. While the Church received imperial protection, it paid for its protection by submitting to imperial demands. No longer could it mould its life without outside interference.

The Church, when stronger and more powerful, dominated the State. For instance, in the 11th century Henry IV exceeded his authority, at least so Pope Gregory VII thought. The pope promptly excommunicated the emperor and plotted to select his successor. Only after Henry stood in the cold for three days outside the place where Gregory was staying, suing for papal pardon and restoration to the communion of the Church, was he allowed to continue his rule.

When Martin Luther appeared the Church held the big stick. No one could ascend the throne without the approval of the Church. At the pope's will, subjects of the State could be released from allegiance to it. Just let the ruler displease the Head of the Church, and if it pleased his highness, the bull of excommunication would put the State at the mercy of the Church.

Luther's study of the Scriptures and his knowledge of history, convinced him that these two institutions must be separate. Each has its separate function. Civil and religious liberty could be restored only when the Church and the State are free to rule in their own areas. By Luther's efforts eventual separation was effected.

It is only in America that this principle has had full opportunity to develop. It has been shown that the members of the Church are more patriotic, and the citizens of the State more religious by keeping their functions separate. Except for the toleration promoted by the Reformation, the United States would probably not be the land of civil and religious liberty that it is. As a result, the Church is thrown on its own resources. It is self-governing and self-supporting. It is free to develop its inner strength, unhindered by the State.

This separation is more in jeopardy now than it has been for a long time. Nazism tried to swallow the Church. Communism has almost silenced it. The light of religious freedom is being dimmed. It behooves the men of the Church to uphold the hands of the Church so that it may continue to serve the spiritual needs of our people.

Isolationist

Teacher: "Who was the first man?"

Billy: "George Washington, 'cause he was first in war, first in peace, and first in the hearts of his countrymen."

Teacher: "Wrong answer. Adam was the first man."

Billy: "Oh, well, if you're going to include foreigners, that might be right."

Lutheran Men

Guest Editorial

from NORTH CAROLINA LUTHERAN

The state Brotherhood convention on November 18 at First Church, Albemarle, the last of the three auxiliary conventions of the synod for the year, kept pace with the precedent set by the other two, to establish firmly the foundation for the reputation for greatness enjoyed by each one throughout The United Lutheran Church.

And to my mind the North Carolina Brotherhood has found a greatness not yet fully reached by many other local and synodical Brotherhoods primarily because it has buried itself in a great cause—localized in the Loan and Gift Fund, now to be known as the Home Mission Foundation. The zealous ingenuity with which this cause has been promoted, and the amazing generosity which characterizes the men's response, have not dampened their enthusiasm for a larger stewardship, for evangelism, for work with boys and other young people — but have enriched and heightened it.

The Brotherhood of The United Lutheran Church, it seems to me, has for too long been too self-centered—a thing which, incidentally, is fast being corrected, and which, certainly, under the leadership of such men as Merwyn C. Fuss, will soon be completely overcome. The North Carolina Brotherhood, having now succeeded in turning its gaze outward, dying unto self, is finding its life in the great commission of Christ, and has become a strong arm of, by and for the church.

And when the men of the church become gripped with so powerful an ideal—look out! We're going!

Symphonic Tympanists

The men you see above are not members of any philharmonic society. They are simply men of a local Brotherhood having a good time. At the Christmas meeting of the Wittenberg, Leesville, S. C., Brotherhood, 27 men brought toy musical instruments. The fellowship period was spent in an impromptu band concert. The instruments were afterward sent to the Lutheran Children's Home, Salem, Va., as Christmas gifts. The men in the picture above are the drum section.

A Suggested Program for Scout Sunday

February 8, 1953

Theme — "Forward in the Faith of Our Fathers"

CHURCH CALL ..... Troop Bugler

(This is the signal for Scouts to come forward in good order from reserved seats in front pews — face audience)

FLAG CEREMONIES ..... Congregation

Pledge of Allegiance — Color guard may present Flags

Boy Scout may lead the pledge

To the Flag of the United States

"I pledge allegiance to the Flag of The United States of America, and to the Republic for which it stands, one nation, indivisible, with liberty and justice for all."

To the Christian Flag

"I pledge allegiance to the Christian Flag and to the Saviour for whose Kingdom it stands, one Brotherhood uniting all mankind in service and love."

PRAYER ..... Boy Scout

"Heavenly Father, through Jesus Christ our Lord, make us worthy of all our blessings, of our parents, our homes, our schools, our Church, and our Country. Lead and guide us in our recreation and our work, that it all may redound to Thy Glory. Amen."

SCOUT PROMISE AND LAW ..... Boy Scout

TALK: "The Pro Deo et Patria Award" ..... Scouter

VOCAL or INSTRUMENTAL SELECTION ..... Boy Scout

SERMON: "The Scout Law" ..... The Pastor

SONG: "Onward, Boy Scouts, Onward".....Boy Scouts

(To the tune of "Onward Christian Soldiers")

Onward, Boy Scouts, onward
Brothers for the right;
Live our Scout Laws, gladly,
Onward in their light.
Let the Oath of Loyalty
Mark our trail each day;
So this legend guide our journey
"Be Prepared," always!

Live the life of Honor
Word that Truth designed;
Loyal be and helpful,
Friendly, courteous, kind;
Practice now obedience,
With a cheerful part,
Thrifty, brave and clean completely,
Reverent in heart.

(Chorus)

Onward, Boy Scouts, onward
Brothers for the right;
Live the Scout Laws gladly,
Onward in their light!

RECESSIONAL .....The Organist

The Scout Promise

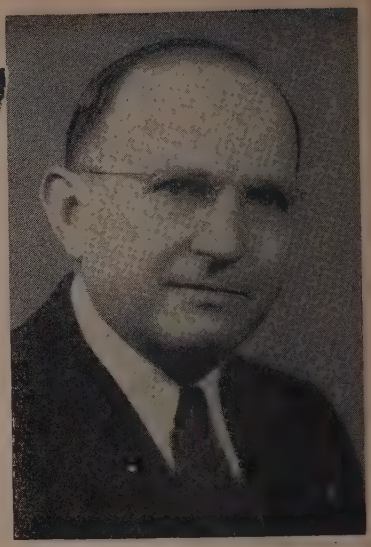
"On my honor I will do my best;
To do my duty to God and my country, and to obey the Scout Law;
To help other people at all times;
To keep myself physically strong, mentally awake and morally straight."

The Scout Law

A Scout is Trustworthy
A Scout is Loyal
A Scout is Helpful
A Scout is Friendly
A Scout is Courteous
A Scout is Kind
A Scout is Obedient
A Scout is Cheerful
A Scout is Thrifty
A Scout is Brave
A Scout is Clean
A Scout is Reverent

N.B. Please note that Cub Scouts, Boy Scouts or Explorers may be used in this program.

Dr. Eichler Honored



The National Exchange Club's highest honor, the Golden Deeds Award, was bestowed on Jan. 7 on Dr. George A. Eichler, staff writer for *Lutheran Men's* Boy Scout page, by the Northampton, Pa., Exchange.

Dr. Eichler, who is superintendent of Northampton schools, was completely surprised at the honor he received, and described the award as "one of the biggest events in my life."

The framed certificate given Dr. Eichler carries the citation, "For service and activity in scouting, religion, education and the Chamber of Commerce."

The educator has been superintendent of Northampton schools since 1930. He currently serves as president of the Pennsylvania District Superintendents' Association and of the Pennsylvania State School Administrators' Association. He has held various posts in the Pennsylvania State Education Association.

As an educator he has contributed to educational magazines and to a number of textbooks on various subjects. For a number of years he has been chairman of the Eastern District Music and Forensic League.

In the scouting movement he is Boy Scout chairman of the ULCA. He has also served as a local scouting official in Lehigh Council for many years.

A Sunday-school teacher for the last 25 years, he was also assistant superintendent of Zion Lutheran Sunday school.

In his own community, he is currently serving a second term as a director of the Northampton Chamber of Commerce. During World War II he served on the community's draft board and he is now chairman of one of the county draft boards.

He has been active in affairs of the Red Cross, March of Dimes and Community Chest, and, during World War II, was active in the creation and perpetuation of the Northampton Teen-Age Center.

Dr. Eichler's achievement record will be preserved permanently in the Book of Golden Deeds at Exchange national headquarters, Toledo, Ohio.

Education for Living

by EARL S. RUDISILL

Can People Rise Above Environment?

SOME BABIES are born to people who aren't fit to be parents. Some come into poverty-stricken homes where the privileges are practically nil. Others first see the light of day in neighborhoods where a fair start is virtually impossible. Still others, at a later period, are thrown, willy-nilly, into surroundings and company bad enough to ruin almost any one. Spencer said, "Life is adjustment to environment." He meant conformity. Many people, perhaps most of them, do just that—they surrender to the circumstances which surround them. The situation reminds us of the words Dante put over the gate of hell, "Abandon hope, all who enter here." View the bums, the pathetic wrecks of humanity one finds in any skid-row.

Thrown into any bad environment, some persons with a wealth of strong inherited powers will rebel, take the initiative, break loose from the damning conditions, and start carving out a new future for himself. Others, yearning for something better, but with less drive, are helped by others to make a start toward some better goals. But, in any case, in order to make a first move, a man or woman must have a vision of a better self and believe that a decided change is possible.

To some of the under-privileged, better material conditions are the desired end. They want better clothes, more and better food, more money, more comfortable shelter—and little more. That seems to be all they can envision. But the most significant change is one motivated by higher ideals of living — spiritual, moral, esthetic, social, achievement, and rendering of service to God and man.

Humanism is a kind of practical philosophy which has many followers today. Many are following it without knowing they are doing so. It teaches that man can do everything for himself and doesn't need God. That is the opposite of the Christian view which teaches that we can do nothing without God. One needs to have the vision, alertness, initiative to accept God's way, and accept his help toward a better life. Without God he will be entering a blind alley.

We Christians can be of a great deal of help to people who are caught in bad situations from which they

cannot extricate themselves. We can furnish them the necessary vision, inspiration, guidance, knowledge of Christian ideals, teachings, and specific ways of living. Christian education can give them longer term guidance and help them to a step-by-step upward movement. From time to time they will need special counsel from someone who can help them analyze their problems, understand themselves, find solutions, and press forward to more and more new goals of faith and action.

It is not enough for the Christian church to help all ages of people to fit into some niche or conform to society as it is. It is rather for the Church and its leaders to point them to something higher, to make them dissatisfied with their spiritual status, and to spur them on toward the perfection of Christ.

Boy Scout Week

THE BOY SCOUTS of America, with its membership at an all-time high in excess of 3,250,000 Cub Scouts, Boy Scouts, Explorers and adult leaders, will observe the 43rd birthday of the organization during Boy Scout Week, Feb. 7 to 13.

The theme of the celebration which will be observed by 84,300 Cub Packs, Boy Scout Troops and Explorer Units throughout the United States, its territories and wherever American families live abroad, is "Forward on Liberty's Team!" This is the name of the Scouts' Three Year Program, which seeks to produce a greater functioning manpower and provide a higher quality program for its ever-increasing boy membership.

Boy Scout Week celebration this year will stress "The Scout Family," depicting how parents and others of the family often have a relationship to the Scout program. At "Open House" evening meetings Scouts will introduce members of their family to their fellow Scouts. At these meetings tribute will be paid to the American home, and its influence on the lives of boys and its place in a free society.

The actual birthday, Feb. 8, will be observed in countless churches of all faiths as "Boy Scout Sunday." Scouts and leaders will attend services in uniform. Members of many Scout units will have their parents and other members of their families sit with them during the services.

Since its inception in this country in 1910, the Boy Scouts of America, and its individual members have always taken a strong position in respect to the place of organized religion in the nation's life.

The Twelfth point of the Scout Law to which more than 20,000,000

oys and men have subscribed since 910, reads:

"A Scout is reverent. He is reverent toward God. He is faithful in his eligious duties and respects the convictions of others in matters of custom and religion."

During Boy Scout Week, Scouts nd leaders will express their appreiation to the organizations and institutions whose sponsorship makes possible their units' existence. These include the religious bodies which account for almost half of the nation's scouting units, the national or state ivic groups, school organizations nd local civic groups.

In its latest report to Congress the oy Scouts of America said that 58,-34 institutions are sponsors for the ation's Scouting units. Of this number 18,739 operate two or more Scout rograms, such as Cub Scouting for oys 8, 9 and 10 years of age, Boy couting for boys 11 through 13, and xploring for those 14 years old and pward.

The whole Scout family, all three rograms, are sponsored by 3,446 institutions, making it possible for a boy to enjoy the three Scouting programs under the same sponsorship for a ten-year span, from eight to eighteen.

Annual Recommitment

Traditionally on Feb. 8, Scouts and leaders recommit themselves to the Scout Oath or Promise at 8:15 p.m., in the four time zones. These ceremonies will take place, in some instances, at Scout family birthday dinners, while some Cub dens, Boy Scout patrols and Explorer crews will meet in homes of members. Others will meet with their parents Sunday evening in churches or synagogues.

At these Boy Scout Week celebrations many a unit will review its program highlights and the successes of its first year in the Three Year Program, its camping and other outdoor activities and its planning for participation at the Third National Jamboree which is expected to attract 50,000 Scouts and leaders for a week of camping together at Irvine Ranch in southern California next July 17 to 23.

Georgia-Alabama Synod

The ninth annual convention of the eorgia-Alabama Synod Brotherhood as held on January 28 and 29 in the utheran Church of the Redeemer, tlanta, Ga., the Rev. John R. Brokoff, D.D., pastor. President J. H. tgen presided at the meetings.

MEMORIAL PAINTINGS

JOHN KROGMANN Artist
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HAMMOND, INDIANA

Editor's Page

True Faith Suffers

If anything is foreign and abhorrent to popular religious thinking in America today, it is the idea that faith involves suffering. Anguish of spirit is considered a mark of a maladjusted life—something to be saved from—rather than a mark of faith. People prefer "peace of mind" and "peace of soul" at bargain prices—magic release from things disturbing and challenging. People want no cross to bear. For did not Jesus bear the cross for everybody?

If the American way of life—with its material progress, success, luxury, comfort, security (which are likely to insulate us from God's grace) — is thought of as synonymous with the Christian way of faith, it is foolish to talk about suffering. Then surely the goal of existence is to make life as easy as possible.

Yet Jesus told his followers to take up their crosses. Paul spoke about knowing the fellowship of Christ's sufferings. Jesus resisted the temptation to adapt his mission to the way of the world, and the way of the world to his mission. He said plainly that his kingdom is not of this world, that a disciple must deny his life to find it. And Paul speaks of being crucified and buried with Christ.

True faith suffers because it renounces the things men love most—the self as the center of existence autonomy in reason and understand

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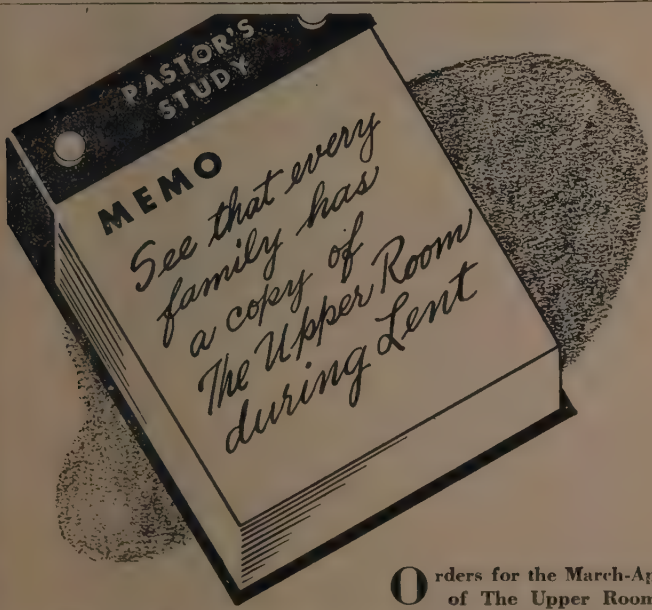
ng, reliance upon human effort and wisdom. Faith suffers because it is committed to the Absolute, but is unable to live a life of absolute love and purity in a world of finitude and relativity. Faith is tempted to compromise with the will of God, or exalt the finite into the Absolute. As Abraham and Job of old were tested in their faith, so every Christian is tried from above. But as Ambrose of Milan shrewdly observed, "The devil tempts that he may ruin: God tempts that he may crown."

True faith is not the easy way of life that some would have us believe. During the coming Lenten season it is good to think anew about faith and suffering.

But let us by no means forget the other side of faith: There is joy and peace through the Holy Spirit in believing in Christ, despite all suffering.

—Joseph B. Mohr



Orders for the March-April issue of The Upper Room should be placed at once. Get at least one copy for each church family. In lots of 10 or more to one address the price is only 5 cents per copy. Single copies, 10 cents each. Subscriptions (two years or two one-year subscriptions) $1.00. Special pocket edition for men in the service and for youth at the same prices.

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Church Membership

by HAROLD C. OSTERMAN

Author

The Rev. Harold C. Osterman, D.D., has been president of the Eastern District of The American Lutheran Church since 1951, with headquarters in Pittsburgh, Pa. He served as pastor of Epiphany Lutheran Church, Toledo, Ohio, 1932-1943; assistant to the Director of Stewardship and Finance, American Lutheran Church, 1943-1947; and as Director of Development Association, Capital University, Columbus, Ohio, 1947-1951. He received the honorary degree of Doctor of Divinity from his alma mater, Capital University.

Pastor Osterman has served his church effectively in many capacities, but his outstanding contributions have probably been in the areas of stewardship and evangelism.

Editorial Committee

Arthur H. Getz, D.D., chairman, Charles E. Johnson, C. Oscar Leonardson, Carl E. Schock, J. M. Brock. Topics prepared under the auspices of The American Federation of Lutheran Brotherhoods.

Aims

1. To discover the real purpose of church membership.
2. To recall the blessings which church membership brings.
3. To consider the responsibilities growing out of church membership.
4. To see how church membership influences and contributes to practical Christian living.

Worship

Hymn: "I Love Thy Zion, Lord" — No. 199, C. S. B., or No. 131 P. S. H.
Scripture: I Corinthians 12:12-28
Prayer: Collects No. 38 and No. 41, C. S. B.
Special Music
Hymn: "Through the Night of Doubt and Sorrow" — No. 201 C. S. B., or No. 137 P. S. H.
Topic
Hymn: "O Love That Wilt Not Let Me Go"— No. 348 C. S. B., or No. 275 P. S. H.
Prayer, including the Lord's Prayer
Benediction
Business
Fellowship and Refreshments

WHY DO people join the Christian church? Is church membership necessary?

Many people believe they can live effectively outside the church. But Christians know that church membership is a "must."

Purpose of Church Membership

The first reason why people join the Christian church is that they might receive the blessings which come through Word and Sacrament. Christ entrusted these Means of Grace to his church. Through them men are led to repentance and faith. Since these are the channels through which the Holy Spirit works, the believer is

eager to have these blessings for himself and for others. He joins the Christian church in order that the blessings of Word and Sacrament might become his possession and might be shared with others, far and wide.

A second reason why men join the church is to confess faith in Christ. When one is seen going to the Christian church he is bearing public testimony that he is a follower of Christ and that he stands for what the church teaches. He is claiming for himself the promise, "Whosoever shall confess me before men, him will I confess before my Father which is in heaven." (*Matthew* 10:32).

A third reason why men join the church is that they might be mutually strengthened through their fellowship with each other. Public worship strengthens private and family worship. Instruction not possible in the home can be received through the church school. Hymnals, prayer books, study books, and innumerable other aids to worship and Christian living are only possible because men congregate in that fellowship which we call the Christian church.

A final reason for church membership is that the church provides the believer with an effective agency through which to express his love for his Lord and to render humble service. A Christian congregation is an army of men and women sent out with the message of salvation. The great command to make disciples cannot readily be carried out by individuals, but through the church every member can have a share in winning others for Christ, at home and even to the uttermost ends of the earth.

A Christian joins the church not only because of what he gets out of that membership but because of the opportunity it provides to return love to Him who first loved us.

Blessings of Church Membership

The chief blessing of church membership is reception of the Means of Grace. Here God's Word is preached and taught in its purity and truth. Here the sacraments are administered. Here sin-burdened souls hear the announcement of the absolution. Here faith is strengthened and Christian growth is nurtured.

Our church membership brings us courage in the day of trial, comfort in the moment of sorrow, strength in the time of weakness, life in the hour of death. Undergirded by our fellowship with the saints of all the ages, we rely on God's promises in his Word and lay hold upon his inexhaustible resources and strength.

Duties Involved in Church Membership

1. *Church attendance* must be considered one of our prime responsibilities. The church is a spiritual power station. The Christian attends church services in order that he may be empowered by the Spirit gladly to hear God's Word and do it. The Word of God and the sacraments are indispensable helps to growth in Christian grace.

2. Another duty of church members is to *live by the faith which they confess*—at home, at work, at play.

The manner in which we live, speak, and serve, indicates clearly and eloquently to our fellow men the degree of Christian faith locked up in the heart.

3. A third duty growing out of church membership is to participate actively in the life and work of the congregation. No finer area of service is available to the Christian than that provided by his congregation. Every congregation needs church councilmen, Sunday-school teachers, workers in the auxiliaries, members for a variety of committees, singers in the choir, and a vast array of other workers. Through such personal service the individual bears testimony to his faith and helps promote the kingdom of God.

There was a man named Charlie who was elected to a church council. He accepted reluctantly, for he claimed he lacked education and ability. Since he was a practical man he was placed on the property committee of council. A nail here, a repair there, little touches in many places — all gave evidence to Charlie's love for his church and his concern for the upkeep of the church's physical property. It wasn't long until Charlie became chairman of the property committee, a which position he gave years of faithful and fruitful service.

4. Every member has the *duty to pray*—for himself and others. Prayer is the conversation of the believing heart with God.

5. Every member should attend congregational meetings and vote prayerfully and intelligently when the leadership is chosen and congregational policies are formulated. No one has the ability to provide the leadership needed for all the various tasks that must be performed by the church, but all members share the responsibility of praying for and selecting the best leadership available.

6. Every member of the church has God-given *talents which should be used in the work of the church.* Some can sing in the choir, some can teach in the church school, some can keep financial records, some can usher, some can preside over meetings, some can — but why continue the enumeration? Every person has talents which should be used in giving personal service to Christ and his church. No member of the Brotherhood should be satisfied until he has found his particular talents which the church needs and has consecrated them to his Lord.

7. Every member of the congregation has the duty of *returning to the Lord a fair share of the material blessings which God has given to him.* No one is so poor that he cannot afford to contribute to the church. Indeed most professing Christians contribute far too little. They have not yet learned the lesson which the prophet Malachi taught centuries ago. (In this connection the committee appointed at the last meeting should be given an opporunity to distribute the stewardship tracts and leaflets obtained from church headquarters. Members of the committee should also be given the opportunity to make any

statements that are pertinent to the discussion.)

8. Every member of he congregation should *put forth personal efforts to win others for Christ and his church.* But many say they do not know how; others claim they do not have time; while still others jusut do not care. But interesting others in your church is quite simple. All you need to do is be natural and say, "Friend, I am a member of . . . Lutheran Church and I would like to invite you to attend. May I stop and take you along with me on Sunday morning?" Who is not able to do that?

If we claim that we do not have time for personal evangelistic efforts we are thereby revealing that God is not receiving a proper share of the things he gave us in the first place. He gave us our lives, our time, our talents, our possessions. If we are grateful we will turn back to him a portion by serving others. Little time for the Lord indicates lack of appreciation of his gifts.

Unfortunately there are those who do not care about the spiritual welfare of others. But those same people, if they saw a man facing some physical danger, would instinctively shout a warning. A warning about spiritual dangers is even more necessary. A sincere invitation to an unchurched neighbor or friend is an evidence of friendship and willingness to share spiritual blessings. (In this connection the committee appointed at the last meeting should be given an opportunity to distribute the leaflets and tracts on evangelism obtained from church headquarters. Members of the committee should also be given the opportunity to make any statements that will contribute to the discussion.)

There are many other duties which result from church membership. Limitations of space will not permit their discussion here. The booklet, *What a Church Member Should Do*, should therefore receive special attention at this point.

Church Membership Influences Practical Christian Living

The very presence of church buildings in a community exerts an influence upon the moral tone of the community. The community is more stable with churches than it would be without them. The members, consciously or unconsciously, apply Christian principles in their daily living.

The earnest Christian, whether a business man, a worker in mill or factory, a housewife, a mail clerk, a trucker, a farmer, or a worker in some other field, uses his calling as a means to serve God. His whole life, and all his community relationships, are transformed because of his church membership. His community becomes different because he is different.

Church membership influences the community because the earnest Christian strives to live in the spirit of his Saviour. For him Christianity is a "way of life." He strives to be faithful in all his dealings, truthful, upright, unselfish, humble, and helpful toward others. He tries to make his community the kind of place that Christ wants it to be.

For Discussion

1. What are the reasons why people join the Christian church? Are these reasons all valid, or should some of them be condemned as unworthy?

2. What are the blessings which result from church membership? How can members of the congregation be made conscious of these blessings?

3. What are the duties resulting from church membership? (In connection with this discussion make free use not only of the material found in the topic but also of the booklet, *What a Church Member Should Do*, by Amos J. Traver, which was supposed to have been distributed following the last Brotherhood meeting.)

4. Do the average contributions of members of our congregation reveal that they have a true sense of stewardship? What is the average contribution of members? How can a sense of stewardship be developed among our members?

5. What efforts have members of the Brotherhood put forth in the past year to win others for the church? What further efforts in the field of evangelism could members of the Brotherhood undertake?

6. How does church membership influence and contribute to practical Christian living in your community?

Suggestions for Action

1. Have every member of the Brotherhood, without revealing the results to anyone else, check on the extent to which he discharges the duties of his church membership. Have each member of the Brotherhood rate himself as *good, fair, poor.* List on the blackboard the items to be considered in this evaluation, and distribute papers and pencils so that the items may be copied and the ratings indicated. Items that might be considered are: a. church attendance; b. manifesting Christian faith in practical ways in the home, at work, and at play; c. active participation in the life and work of the congregation, such as teaching in the church school, serving as usher, or rendering other practical service; d. faithfulness in prayer life; e. active participation in congregational meetings; f. the practice of Christian stewardship; g. personal efforts to win others for the church.

2. Distribute paper and pencils and let every member of the Brotherhood list the five blessings of church membership which he appreciates most. Compare the results and write a composite list on the blackboard.

3. Which of the duties resulting from church membership that were discussed at this meeting seem to be most neglected by members of the Brotherhood? What can the Brotherhood as a group do to promote a better discharge of these duties?

4. Lay definite plans to make the Christian influence of your congregation felt more vitally in your community.

A Panel Discussion

Assignment for the Fourth Meeting

All around us are people with problems. Are we conscious of these problems, and are we "living our religion" by helping others to bear their burdens and solve their problems?

Most communities have institutions and agencies which are intended to alleviate and sometimes prevent human suffering. Many people take the ministrations of such social service agencies for granted, and some criticize them as being an expensive drain on the public and private purse.

To arouse interest in the next Brotherhood meeting, when we will consider "People with Problems," have someone appointed to secure a supply of descriptive brochures from the institutions of mercy which are supported by your church or its members. A short motion picture or good slides of one of the agencies or institutions may also be shown, but it must be short. Be sure not to emphasize one phase of the work of mercy above the others. For the purpose of seeing the whole problem of people with problems, seek to keep a balance of emphasis.

A panel discussion is suggested for the next meeting. It will reqquire careful preparation by each participant. The material contained in the topic, and information culled from brocures of institutions or from other reading, will serve as resource material for the panel discussion. Perhaps a rehearsal should be held a few nights (not hours) before the meeting, so that proper outcomes will be assured.

Do not make this a "Dear Mr. Anthony, I have a problem" program. Endeavor first to see that other people have problems that plague their lives, and then to see what is being done to alleviate or prevent those problems. Above all, lead members of the Brotherhood to see the importance of personal helpfulness as a means toward aiding others to help themselves. Make a clear distinction between **people with problems** and **problem people.**

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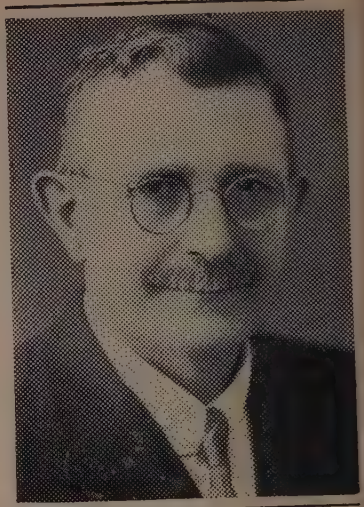

WILLIAM F. KEDDE

"Bill" Kedde Passes On

As this issue goes to press, Executive Secretary Earl W. Bader wrote: "It is with profound sorrow that I inform you of the receipt of a telegram announcing the death of our Executive Committee member, William F. Kedde, 2205 Fowler Ave., Omaha 11, Nebr. Brother Kedde passed away suddenly on Friday evening, January 9, and the funeral was held on Tuesday afternoon, Januaury 13."

Further details will be announced in the next issue of *Lutheran Men.*

●

Asphalt Jungle

A mountaineer, on his first visit to a large city, was fascinated by the asphalt streets. Scraping his feet on the hard surface, he remarked to his son: "Well, I caint blame 'em for buildin' a town here. The groun' is too blasted-awful hard to plow, anyway."

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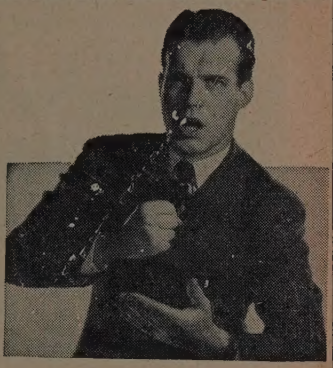

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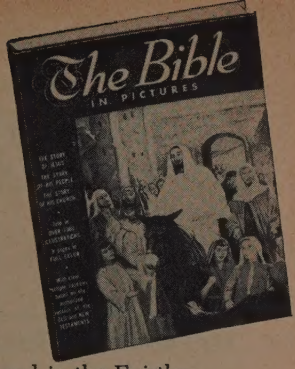
Snapshots

LUTHERAN WORLD ACTION is again cooperating in "One Great Hour of Sharing," the 1953 united appeal of American Protestantism for relief, rehabilitation and reconstruction. Sponsored by the Central Department of Church World Service, of the National Council of the Churches of Christ in the U. S. A., the fifth annual appeal is scheduled for Sunday, March 8, when $7,000,000 will be sought by the participating church groups.

FORMATION of a Canadian Lutheran Council—composed of six church bodies with a combined membership of nearly 80,000 in Canada — took place in Winnipeg, Canada, in December. Participating in the new cooperative agency, patterned after the National Lutheran Council in the U. S., are the Canadian branches of The United Lutheran Church in America, Evangelical Lutheran Church, American Lutheran Church, Augustana Lutheran Church, United Evangelical Lutheran Church, and Lutheran Free Church. Dr. Mars A. Dale of Saskatoon, president of the Canada District of the Evangelical Lutheran Church, was elected first president of the Council.

IN LESS THAN two months of existence the primera congregacion evangelica-luterana de Bogota, first Lutheran congregation in the capital of Colombia, has grown to a membership of 400, it was reported by Dr. Stewart W. Herman, executive secretary of the National Lutheran Council's Division of Lutheran Cooperation in Latin America.

The Bible comes to life before your very eyes . . .



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